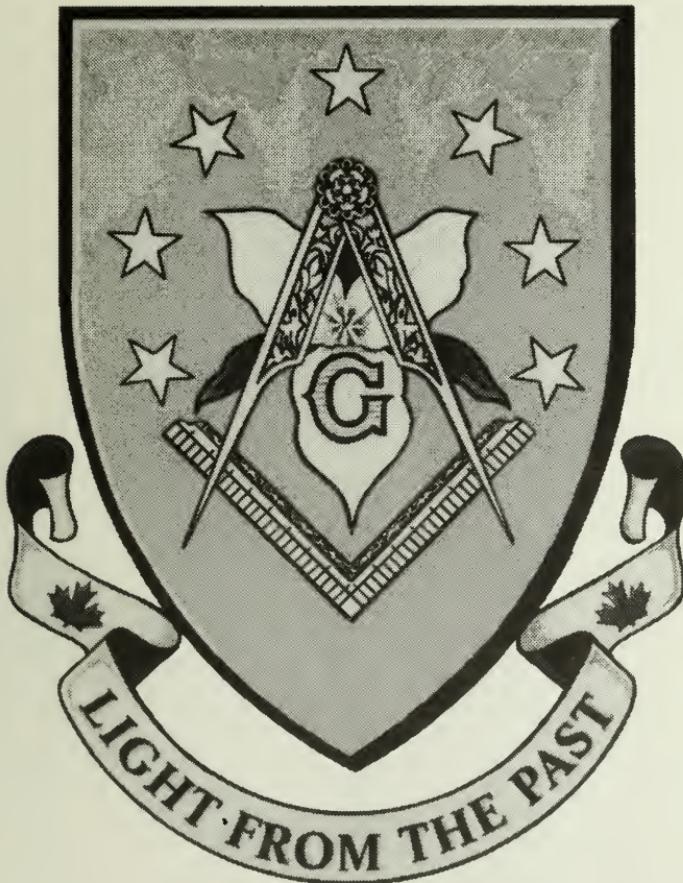


# The Heritage Lodge

A. F. & A. M. No. 730 G.R.C.



## PROCEEDINGS

Vol. 25 - 2002

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# The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

Instituted: September 21, 1977

Constituted: September 23, 1978

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### DISCLAIMER

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## PREFACE

It has been my honour and privilege to be your Worshipful Master, especially this year as we mark the first quarter century as an established, recognized and a proud lodge. Let us remember and congratulate our founding members, the brethren who were the cornerstone of our lodge, who persevered against doubt, skepticism and criticism in forming a Research Lodge in the Province of Ontario. In the past 25 years, The Heritage Lodge has gained its success, while we travelled across the Province, by encouraging individual lodges to respect its history and display its artifacts for the benefit of its members and visitors. We have provided monetary and professional assistance to districts and lodges to assist them in restoring and displaying important landmarks. But more importantly, we will continue with our work to ensure the vision that our charter members will be continued until time shall be no more.

This year, as we prepared for our 25th anniversary, we were fortunate to have several distinguished Masons to address our members. This year, we continued with our tradition and travelled to smaller communities, bringing the message of research to their lodges. Special thanks to Worshipful Masters, officers and members of Granton Loge No. 483, and Muskoka Lodge No. 360, who hosted our meetings in March and May, 2002.

**Installation**—November 21, 2001: Let us enter lodge with a desire not only to receive, but also to give. My thanks are extended to R.W.Bro. Albert A. Barker and his Installing Board. It was a memorable event, not only for the invested officers but to the 150 plus Masons who attended to witness work done to perfection. Our goal was to close by 9:30, so that our visiting brethren can have more time to socialize and still be able to arrive home at a respectful hour. Lodge closed at 9:25 p.m.

**Annual Banquet**—Wednesday, January 30, 2002: Our 17th Annual Banquet was held at Scarborough Masonic Temple. There is a Scottish saying that *Welcome's the best dish in the kitchen*. This was our first event for the 2002 Masonic year, and the start of our 25th anniversary celebration. We were privileged to have W.Bro. Victor G. Popow, Past Grand Lecturer of the Grand Lodge of Manitoba as our guest speaker. The evening was a tremendous success and enjoyed by all while we listened to W.Bro. Victor Popow's paper on *The Ancient Root of The Spirit of Freemasonry*.

**Granton, Ontario**—Saturday, March 23, 2002: Granton Lodge No. 483 hosted our March meeting. We thank R.W.Bro. James Harding, Worshipful Master of Granton Lodge, for allowing us to open lodge in his community. Our guest speaker was our own Grand Registrar, R.W.Bro. Dr. Michael J. Diamond. Having the Grand Master's representative in lodge is always an honour. Having him present a paper during his year, as the Grand Registrar is momentous. His presentation on *Sir Christopher Wren* was expertly delivered and extremely educational. Not only was R.W.Bro. Diamond's paper most informative, but the critiques submitted by R.W.Bros. Raymond S.J. Daniels and John H. Hough were professionally presented.

**Bracebridge, Ontario**—Saturday, May 11, 2002: We were grateful to Muskoka Lodge No. 360 for hosting our May meeting. This was arranged by R.W.Bro. M. Lee Shea, a member of Muskoka Lodge and a member of the Board of General Purposes. The brethren who attended this meeting were not disappointed. R.W.Bro. Raymond S.J. Daniels, our own Junior Steward, presented his research paper, *Issac Huber*. Take the time to read this expertly crafted paper. R.W.Bro. Daniels has a saying: *Masonic Education — viliis et paratus*. In other words, Masonic Education—cheap and available. How true it is. Let us be informed so that we can inform.

**Our Twenty-Fifth Anniversary Banquet**—Saturday, September 21, 2002: This day was the highlight of our Masonic year. Exactly 25 years to the date that Heritage Lodge was instituted; Sept. 21, 1977. We celebrated our anniversary in grand form. Our guest speaker was M.W.Bro. Robert E. Davies, Past Grand Master and Grand Secretary Emeritus. His speech concentrated on the time when Heritage Lodge was instituted, how we prospered over the years and more importantly, what we can do for the future. A packed room with more than 170 Masons listened to a magnificent address, which ended in a standing ovation to honour our Past Grand Master.

M.W.Bro. Terence Shand, Grand Master, M.W.Bro. Robert E. Davies and R.W.Bro. Jack Pos presented 25 hand-crafted gavels, made by Jack Pos, to each Past Master for their dedication, vision and leadership. R.W.Bro Donald H. Mumby presented a Past Master Jewel to R.W.Bro. Pos. This jewel, which has Jack's name engraved on the back, identifies him as our first Worshipful Master. Our Coat of Arms is also proudly displayed. The Past Master's jewel will be worn by the Immediate Past Master in The Heritage Lodge. A fitting tribute to a man who brought a research lodge to our Province! Jack's legacy will surely live on, as long as there is The Heritage Lodge.

**The Heritage Lodge — *Be part of it! Get Involved!***

**Donald A. Campbell**  
*Worshipful Master*



**R.W.Bro. Donald A. Campbell**  
*Worshipful Master*

Initiated in Scarboro Lodge No. 653 - 1978. Master – 1987.  
District Deputy Grand Master of Toronto District 4 – 1994/1995.  
Member of the Board of General Purposes since July 1997  
Director of the Masonic Foundation  
Elected member of the Management Committee of Grand Lodge.  
Past Chairman of the Membership Resources Committee (which includes Friend to Friend, Mentor Program, Brother to Brother, Officer Progression and DDGM Orientation.), the Public Relations Committee and the Blood Donors Committee. Member of the Officer Progression Team and Grand Lodge 150th Anniversary Committee.  
Grand Representative: Grand Lodge of Alberta near our Grand Lodge  
Scottish Rite: Toronto Valley Lodge of Perfection, Chapter of Rose Croix; and Moore Sovereign Consistory, Hamilton  
York Rite: Oakwood Chapter RAM No. 233  
Shrine: Rameses Shrine Temple of Toronto

# THE ANCIENT ROOT OF THE SPIRIT OF FREEMASONRY

by Bro. Victor G. Popow

Seventeenth Annual Heritage Lodge Banquet

January 30, 2002

Scarborough Masonic Temple, Scarborough, Ontario

I'm honoured to be here this evening to honour and celebrate your Lodge's anniversary and its contribution to Masonic society within this province and abroad. When R.W.Bro. Donald Campell invited me via R.W.Bro. Ed Ralph I really had to think what brethren might find of interest. You, like us at the Manitoba Masonic Study Group, have heard the usual diatribe on Masonic personalities, regalia, ritual and its importance, history of this or that Lodge. What I thought I might do, as is my usual style, is present to you something very broad and sweeping, a little controversial, and something which might cause you to think as perhaps you never might have before. I'm certainly no authority on the Craft, not a scholar, but simply one who likes to ponder the meaning and importance of things because, quite simply, I believe as Masons and as fully capable human beings—we are here to extend the bounds of our own and our fraternities knowledge. Without knowledge of *who we are and whence we came*, I believe our society may founder even more than it has<sup>1</sup> and the original mystique of what may have been the essence of Freemasonry may be lost forever.

## The Ancient Mysteries – Freemasonry's Original Inspiration

*To the man whose mind has been molded by virtue  
and science, nature presents one great and useful  
lesson more, the knowledge of himself.*

Third Degree, York Rite

I believe the ancient initiatory dramas of the Craft were formulated or inspired by the ancient Pagan Mysteries. Our early brethren fashioned our ritual to impress upon the neophyte morals or doctrines that would serve to inform and elevate the human spirit and hence improve society.<sup>2</sup> Thus I am not speaking of Freemasonry in terms of its suspected evolution<sup>3</sup> but its potential as a vehicle for self-improvement.<sup>4</sup> I look upon Freemasonry's original essence, as being one that promoted self-discovery and perhaps it was this very quality that attracted the intelligentsia of former millennia.<sup>5</sup> What does making a good man better mean? Is that philosophy a central tenet of our Lodges and organization? If it were then I would think that there would be a much higher emphasis on education and the allotment of resources to a supportive infrastructures than there currently is.<sup>6</sup> Again, I believe that a whole scale *service club* mentality has become pervasive within our Craft and it is time that emphasis be made to our Craft as being a Society with secrets that is elegant, with a particular mystique devoted to self-improvement in its most classical sense.

The idea of self-knowledge is central to the purpose of the ancient Mysteries. The Temple of Apollo at Delphi had inscribed *Gnothi Seauton* or *know thyself*. The *Gnosis*<sup>7</sup> or knowledge which initiates of the Mysteries sought and taught was knowledge of self. The Gnostic Book of Thomas stated:

*Whoever has not known himself has known nothing, but he who has known himself has at the same time already achieved Gnosis about the depth of all things.*

This idea is extremely ancient and we may find interesting connections between our own ritual and that of the ancient Pagan<sup>8</sup> Mysteries of Greece, Egypt, and Persia. The ancient Mysteries existed for the purpose of satisfying the desire of those who wished to know the nature of themselves and of their creator, their purpose in life, and what might come after life. Plato said that the object of the Mysteries was to re-establish the soul in its primitive purity, and to that state which it had lost. Clement of Alexandria stated that: *what was taught in the Mysteries concerned the universe, and was the completion and perfection of all instruction; wherein things were seen as they were, and nature and her works were made known*. Albert Pike wrote of the Mysteries in Morals and Dogmas: *Nature is as free from dogmatism as from tyranny; and the earliest instructors of mankind not only adopted her lessons, but as far*

possible adhered to her method of imparting them. They attempted to reach understanding through the eye; and the greater part of all religious teaching was conveyed through this ancient and most impressive mode of exhibition or demonstration. The Mysteries were sacred drama [not unlike those dramas of Craft Lodge, Scottish Rite, and the Holy Royal Arch] and exhibiting some legend significant of nature's change, of the visible Universe in which the divinity is revealed, and whose import was in many respects as open to the Pagan, as to the Christian.<sup>9</sup>

The Mysteries demanded complete adherence to silence among its adherents. This demand was taken seriously in the Eleusinian Mysteries as failure to keep vows resulted in death. For this reason very little direct information exists concerning details of the Mysteries: the ritual, passwords, symbols and text. However a few clues do exist. Initiate into the Mysteries of Isis, Lucius Apuleius of Madaura stated: . . . *listen, and believe that what you hear is true. I approached the very edge of death and stood upon Proserpine's doorstep, I returned home travelling through all the elements; in the middle of the night I saw the sun, a bright shining and glittering light; I entered the presence of the gods of the lower world and the gods of the upper-world and adored them from close by.*<sup>10</sup> His request for us to listen has a deeper meaning. The Latin word *audi*, translated as *listen* has the further meaning of *to learn or understand*. Apuleius is challenging us to listen behind the words and symbolism to know the true meaning of this short exposure. He travelled to the gates of death. Proserpine (in Greek, Persephone) was the wife of Hades, king of the Underworld. There in the middle of the night, he experienced the bright mystical light; he was humble in the presence of Divinity. Born again<sup>11</sup>, he celebrated the next day as his birthday by a banquet with his friends.<sup>12</sup>

*Blest is the happy man  
Who knows the Mysteries the gods ordain,  
And sanctifies his life,  
Joins soul with soul in mystic unity,  
And, by due ritual made pure,  
Enters the ecstasy of mountain solitudes,  
Who observes the mystic rites,  
Made lawful by the Great Mother;  
Who crowns his head with ivy,  
And shakes his wand in worship of Dionysus - Euripides*

A building unearthed in Pompeii an initiatory temple called Villa des Mysteries is described as having: *two columns in front, and the walls were decorated with interlaced triangles, the constant badge of the Masons. Upon a pedestal in the room was found a tracing board of inlaid mosaic. In the center is a skull with a level and plumbline and other symbolic designs.*<sup>13</sup> Masonic Scholar and Past Master of the Quatuor Coronati Lodge of research in London, the late Bro. C. N. Batham, makes mention of this temple and the initiatory rights and practices of the time: *Candidates were required to identify themselves with the Divine by means of signs and mystical ceremonies, of which the last was the death, rebirth and spiritual renovation in intimate communion with the Divine. The Initiate became one with the Almighty and with Him passed from sadness to joy, from death to resurrection, the eternal drama of the traditional initiation ceremony.*<sup>14</sup>

*Many of the ideas of the Christians have been expressed better, and earlier, by the Greeks, behind these views is an ancient doctrine that has existed from the beginning.* Celsus

It is also interesting to note that the Mysteries had there influence upon early Christianity<sup>15</sup> as we find there were teachings which were both exoteric for the masses and esoteric for those who had become initiated. The Apostolic Constitutions attributed to Clemens, Bishop of Rome describes the early church and said: *These regulations must on no account be communicated to all sorts of persons, because of the Mysteries contained in them.* St. Chrysostom and St. Augustine speak of initiation quite frequently and St. Ambrose writes: *to those who are initiated; and initiation was not merely baptism, or admission into the church, but referred to initiation into the Mysteries.* St. Augustine, Bishop of Hippo, born 347 and died in 430 wrote: *Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, we are now to discourse to you of sublime Mysteries, which none are qualified to hear, but those who, by the Masters favour, are made partakers of them . . . to have taught them openly, would have been to betray them.* And he refers to the Ark of the Covenant and said it signified a Mystery, or secret of God. Theodoret, Bishop of Cyropolis in Syria, born in 393, writes: *Answer me, if you please, in mystical or obscure terms: for perhaps there are some persons present who are not initiated into the Mysteries.* We find Jesus the

Nazarene himself indicating that esoteric<sup>16</sup> knowledge must be withheld from the masses who are not initiated. *To you has been given the secret of the kingdom of God, but for those outside everything is in parables; so that they may indeed see but not perceive, and may indeed hear but not understand.* (Mark 4:11,12). Matthew too speaks that when Jesus spoke in public, he spoke only in parables; when his disciples asked the reason, he replied: *To you it has been given to know the secrets (mysteria, literally, mysteries) of the kingdom of heaven, but to them it has not been given.* And very much like speculative Freemasons we find that the early Christians had means by which to recognize themselves in public. Minucius Felix, an eminent lawyer of Rome, c. 212 wrote of Christianity: *Many of them (the Christians) know each other by tokens and signs and they form a friendship with each other<sup>17</sup> almost before they become acquainted.* Clearly, the so-called *Pagan* [ancient Egyptian<sup>18</sup>, Greek, Persian] and Hebrew<sup>19</sup> Mysteries gave form to early Christianity much the same as it influenced the much later generations of secret societies which sprang up throughout Western Europe.

St. Paul speaks of God speaking *divine Mysteries in the Spirit.* Baptism and Eucharist are referred to as *Mysteries.* The Christian philosopher Origen calls Christianity the telete, meaning *the initiation.* The writings of the early Church father Clement of Alexandria are full of terminology taken directly from the language of the Pagan Mysteries. He writes of the Christian revelation as *the holy Mysteries, the divine secrets, the secret Logos, the mysteries of the Logos.* For Clement Jesus was the *teacher of the divine mysteries.* Clement further states *I am become holy while I am being initiated.* Clement tells us that in early Christianity there were likewise Lesser Mysteries for beginners on the spiritual path and Greater Mysteries which were a secret higher knowledge, which led to full initiation. The secret traditions of true Gnosis, he explains, had been transmitted *to a small number, by a succession of masters, and not in writing.* According to Clement [of Alexandria-b.150-d.215 CE, regarded as a literalist Christian and beatified by the Roman Church], Mark did not preach only the familiar gospel in the New Testament, but three different gospels suitable for three different levels of initiation. The New Testament Gospel of Mark contains *thoughts suitable for those who were being perfected or Initiated.* Clement records that Mark had written both of these gospels in Alexandria, where they were still kept. The teachings of The

Secret Gospel of Mark were regarded as so secret that Clement advises one of his students that its existence should be denied, even under oath, for not all true things are to be said to all men and the light of the truth should be hidden from those who are mentally blind. According to Clement, The Secret Gospel recorded *things suitable to whatever makes progress towards Gnosis*. The fragments that remain of The Secret Gospel of Mark illuminate the meaning of some otherwise bizarre passages in the New Testament. They include an account of Jesus raising a young man from the dead. Scholars have speculated that this is an early version of the story of Jesus raising Lazarus from the dead in the Gospel of John. In the Secret Gospel this story is immediately followed by the initiation of the risen young man. For the Gnostics being raised from the dead is clearly an allegory for spiritual rebirth through initiation [*sound familiar brethren?*] This would explain the curious passage in the Gospel of John in which Thomas, rather than offering to go and help Jesus raise Lazarus from the dead as one might expect, instead suggests to the disciples, *Let us also go and die with him!* In the Secret Gospel of Mark, the youth about to be initiated comes to Jesus wearing only a linen cloth over his naked body. That night, we are told, Jesus taught him the Mystery of the Kingdom of God. This illuminates another bizarre incident in the Gospel of Mark. After the betrayal and arrest of Jesus at night in the Garden of Gethsemane Mark records: *Among those who followed Jesus was a young man with nothing on but a linen cloth. They tried to seize him, but he slipped out of the linen cloth and ran away naked.* This strange character appears nowhere else in the New Testament. Many readers down the centuries must have wondered about the identity of this naked young man and what he was doing with Jesus and the disciples. The Secret Gospel [of Mark] suggests that he was a candidate for initiation.<sup>20</sup>

I believe some elements of our rituals have direct connection to what was represented by the ancient Mysteries. A common phrase in the ancient Mysteries, often quoted by Plato, was *Soma sema* - the body is a tomb. Gnostic initiates understood that those who identified with the incarnate physical self were spiritually dead and need to be reborn into a new life. The Pagan sage Proclus explained that the most secret of all initiations reveals the spirit in us as *a veritable image of Dionysus*. A Pagan initiate who achieved Gnosis or self-knowledge realized their identity as an expression of Osiris-Dionysus, the Universal Daemon<sup>21</sup>. Such an initiate

was known as an Osiris or Dionysus.<sup>22</sup> I am reminded of a common feature in German third degree ritual in which the initiate is asked to gaze upon the Volume of Sacred Law, for there he will find all his answers, it is then that the neophyte finds a mirror placed upon the V.S.L. and he sees an image of himself.

*Let the emblems of mortality, which lie before you,  
lead you to contemplate your inevitable destiny,  
and guide your reflections to that most interesting  
of all human studies, the knowledge of yourself.*

Ceremony of Raising, Third Degree, Modern Ritual, Scottish Jurisdiction

*Observe the dormer window, emblematically admitting the revelation of divine truth; but it is one of the most beautiful, and at the same time one of the most mysterious, doctrines of Masonic symbolism, that the Freemason, whilst always in search of the truth, is destined Never to find it in its entirety. That teaches him the humiliating, But necessary, lesson that the knowledge of the nature of God, and of man's relations to Him, which knowledge constitutes divine truth, can never be acquired in this life. Such consummation only comes to him, when he has passed through the gateway of death and stands in the court of life, with the full light of revelation upon him.*

Third Degree, The Modern Ritual, Scottish Jurisdiction

## Conclusion

My own view is that Freemasonry, in its current form about 500 years old, I was inspired by a very much older, indeed spiritual philosophy that sought to improve the individual and hence impact society in a beneficial manner<sup>24</sup>. It is indeed a tragedy that the majority of Masons today have little or no knowledge, or perhaps even interest of the commonalities the Craft has to the ancient rites of the Mysteries.<sup>25</sup> It is little wonder that many find Freemasonry simply one organization similar to many others - *a philanthropic organization spending an enormous amount of time and energy on efforts that focus on recruitment and raising funds to give away in order to receive recognition.*<sup>26</sup> But this is a misnomer Masonry harbours a deep philosophical doctrine that entrenches past centuries of esoteric wisdom. Freemasonry may welcome anyone seeking an authentic spiritual experience.

To say that Masonry has no secrets is a misunderstanding of its heritage and influences. Freemasonry's metaphorical symbology speaks directly to the inner spirit and it is this quality that is sought in an age of spiritual resurgence. There is a mystique associated with our Craft and it is this: *progressive initiatory revelation that improves the heart, the mind and the spirit that aligns us with our community and with our Creator.* This is its great secret and this is its legacy, we cannot and must not disenfranchise ourselves from that.

***Lux E Tenebris. Thank you, Brethren.***

*The beginning of wisdom is the most sincere desire for instruction, and concern for instruction is wisdom . . .  
For she is a reflection of eternal light spotless mirror of the working of God, and an image of His goodness.*

The Wisdom of Solomon

## BIBLIOGRAPHY

1. Increased pressures dominate Freemasonry in trying to make it more appealing to younger (X of Y, for example) generations. The rulers of the Craft fail to acknowledge wholesale post-industrial societal and cultural changes that makes our society increasing irrelevant. As well the increasing pervasive qualities of *service club mentality* (Masonry never was a service club) serves to further sever us from our *raison d'etre*. As well, would the Noble Shrine be so anxious to disassociate themselves from the Masonic family (where finance, membership and the functioning of hospitals becomes increasingly significant) if they knew or had respect for its ancient legacies?
2. Mahatma Gandhi's enlightened statement *inner reform must precede outer or civic reform* reflects the need for self-improvement before society may be the beneficiary, thus Freemasonry as an initiatory society rooted in morals improving its membership can only result in an improved community.
3. Who truly knows where Freemasonry comes from? The most common answer is that it is an outgrowth of the operative building guilds and societies. It was certainly influenced by the general openness that characterized the 18<sup>th</sup> Century Age of Enlightenment when the intelligentsia of society sought to explore ideas and expand the realms of science and politics (for more on this, read *The Rosicrucian Enlightenment* by scholar Dame Francis Yates). Certainly remnants of ancient and underground Hermetic philosophies popular in the Italian Renaissance passed to the *Christian Unions* of Germany and the Rosicrucian movements entered into the Craft. Another influence was certainly the politics of England and Scotland (a great source is *The Origins of Freemasonry* by Prof. David Stevenson). Another, the ruin of the Order of Knights Templars. And yet another, the alternative Gnostic teachings of the Johannine Church. I believe it is a combination of many sources. What is seriously needed in Freemasonry today is akin to the sought-after unified theory of physics, a collective mosaic that embraces the several streams of influence. This no doubt challenges even the most serious researcher of Freemasonry.
4. Self-improvement as opposed to self-aggrandizement -- an unfortunate feature within the Craft today characterized by a desire for titles, offices and decorations. Two prominent quotations, which I employ: One, from prominent Masonic scholar and Quatuor Coronati member V.W.Bro. Rev. Neville Cryer, *Speculation, What Freemasonry is all About!* (1995 North American Lecture Tour collected papers). He wrote that Freemasonry was not about charity, though it was an activity; not about fraternity, that is dinners, guests, and socializing, though that too was prevalent and important. It was not a *code of life*, a religion or a replacement for religion, though that morality is certainly pervasive through its ritual. Bro. Cryer described *Freemasonry as a heartfelt sharing, by men who have their own personal religious and moral convictions, of certain insights into the*

*nature of existence. It can only be communicated by ancient and agreed formulae, that require careful memorization and constant meditation.* He further commented that Freemasonry was designed to *form and stimulate the minds and hearts of men.* And two, from the Grand Secretary of the Grand Lodge of Ireland, R.W.Bro. Michael W. Walker, in Freemasonry in Society -- Today and Tomorrow (A.Q.C. Vol.110, 1997, pp. 107) wrote: *The purpose of Masonry is self-improvement; not in the material sense, but in the intellectual, moral and philosophic sense of developing the whole persona and psyche so as, in the beautiful and emotive language of the ritual, to fit ourselves to take our places, as living stones, in that great spiritual building, not made by hands, eternal in the Heavens.*

5. The connection between Freemasonry, various societies and disciplines like Rosicrucianism, Hermeticism and alchemy have become clearer thanks to the research by Professor of Renaissance Studies Francis Yates (The Rosicrucian Enlightenment) and a recent book published in 1984 by author Joy Hancox, titled the *Byrom Collection*, the book details a study of a collection of over 500 papers and geometrical representations by John Byrom (1691-1763). The importance of the Byrom collection is the noted relationship between subjects like sacred geometry and architecture, the Kabbalah, Masonic, Hermetic, and alchemical symbolism and individuals -- the cream of the scientific and intellectual establishment of the period -- who were preoccupied with the aforementioned subject matter. Byrom was a leading figure in the Jacobite movement, a fellow of the Royal Society and a Freemason. He was also a member of the *Cabala Club*, known as the Sun Club which met at a building in St. Paul's Churchyard, interestingly the home to one of the four founding Lodges of the Grand Lodge of London. Byrom's work draws from all subjects mentioned above and from individuals including Rosicrucian John Dee (whom Byrom was related to by marriage), Robert Fludd, and scientist Robert Boyle.

6. How much of the actual budget of any Canadian provincial Grand Lodge goes to *value adding activities* with respect to: education and facilities renovation (to contemporise our Lodges and library facilities); book, periodical purchase and subscription; communication and relations; products (lapel pin, CD & videotape sale and rental, papers); service generation (book ordering and sales, speakers -- both Masonic and non-Masonic authors and essayists, presenters); or archival enhancement (protecting our past). Instead Grand Lodges and Lodges typically spend time and energy externally, on charitable efforts to the expense of their own internal facilities improvement and services. We are active on the *outside* but dying on the *inside!*

7. Gnosis -- The goal of Gnostic spirituality is Gnosis or Knowledge of Truth. The word Gnostic or *knower* was used in different languages, cultures and individuals who have realized Gnosis or achieved enlightenment and are often referred to as Knowers: Gnostikoi (Pagan/Christian), Arifs (Muslim), Gnanis (Hindu), or Buddhas (Buddhist). Gnostics interpreted stories and teachings of their spiritual

tradition as signposts beyond words altogether to the mystical experience of the ineffable mystery as opposed to literalists who believed that their scriptures were actually the words of God and take the moral teachings and initiation myths as factual history. Gnostics saw themselves as being on a spiritual journey of personal transformation as opposed to literalists who saw themselves as fulfilling a divine obligation to practice particular religious custom as part of their national or cultural identity. Gnostics wished to free themselves from the limitations of their personal and cultural identity and experience the oneness of things.

8. *Pagan* was originally a derogatory term meaning country dweller, used by Christians to imply that the spirituality of the ancients was some primitive rural superstition. But this was not true. Paganism was the spirituality which inspired the unequalled magnificence of the Giza pyramids, the exquisite architecture of the Parthenon, the legendary sculptures of Phidias, the powerful plays of Euripides and Sophocles, and the sublime philosophy of Socrates and Plato. Pagan civilization built vast libraries to house hundreds of thousands of works of literary and scientific genius. Its natural philosophers speculated that human beings had evolved from animals. Its astronomers knew the earth was a sphere, which, along with the planets, revolves around the sun. They had even estimated its circumference to within one degree of accuracy. The ancient Pagan world sustained a population not matched again in Europe until the eighteenth century. In Greece, Pagan culture gave birth to the concepts of democracy, rational philosophy, public theatres, theatre and the Olympic Games, creating a blueprint for the modern world. What was the spirituality that inspired these momentous cultural achievements? Most people associate Paganism with either rustic witchcraft or the myths of the gods of Olympus as recorded by Hesiod and Homer. Pagan spirituality did indeed embrace both. The country people practised their traditional shamanic nature worship to maintain the fertility of the land and the city authorities propped up formal state religions, such as the worship of the Olympian gods, to maintain the power of the status quo. It was, however, a third, more mystical, expression of the Pagan spirit that inspired the great minds of the ancient world. The thinkers, artists, and innovators of antiquity were initiates of various religions known as the *Mysteries*. These remarkable men and women held the *Mysteries* to be the heart and soul of their culture. The Greek historian Zosimos writes that without the *Mysteries* *life for the Greeks would be unliveable* for the sacred *Mysteries* hold the whole human race together. The eminent Roman statesman Cicero enthuses: *These Mysteries have brought us from rustic savagery to a cultivated and refined civilization. The rites of the Mysteries are called 'initiations' and in truth we have learned from them the first principles of life. We have gained the understanding not only to live happily [sounds strikingly similar to Freemasonic doctrine] but also to die with better hope.* The Jesus Mysteries, pp. 15-16.

9. Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry,

by Albert Pike, pp. 355

10. Metamorphoses translated by Michael Baigent.

11. The key to understanding the myth of resurrection, both the Mysteries and the story of Jesus, is that mystically death is rebirth. Plutarch tells us that sharing in the passion of Dionysus was intended to bring about a palingenesis, or *rebirth*. Initiates of the Mysteries underwent what Lucius Apuleius calls a *voluntary death* from which they emerged *spiritually reborn*. Just as Jesus offers His followers the opportunity to be born again', Osiris is *He who giveth unto men and women a second time* and *He who maketh mortals to be born again*. From The Jesus Mysteries, pp. 59

12. The Mysteries by Michael Baigent, Freemasonry Today, Issue 8, Spring 1999, pp. 34-35.

13. The Builder, pages 240-241, August 1927

14. More About The Compagnonnage by C. N. Batham, Ars Quatuor Coronatorum Vol.19, pages 242-246.

15. According to much new biblical research Christianity itself was a mystery cult that evolved into institutionalized state religion based upon literal interpretation's of ancient myths (the virgin birth, the dying and resurrecting god man) rather than a mode of philosophical inquiry into the meaning of self, nature and God. For more reading see in the *bibliography* and *suggested reading list*.

16. Esoteric -- based on *Eso* meaning inside.

17. The Christian sentiment of brotherly love was also a feature of the ancient Mysteries six centuries before there were any Christians. Initiates at Eleusis were called adelphoi meaning brothers. A philadelphian was someone who practised *brotherly love*. The followers of Mithras were called brothers. Adherents to the Mysteries of Jupiter Dolichenus were fratres carissimi, or *most loving brothers* The Jesus Mysteries pp. 67.

18. The ancient Egyptian Pyramid Texts (c. 2300 BC) speak of the Followers of Horus (Shemsu Hor) or those who follow the path of Horus, also called the solar way, or paths to Ra. They were *mystery teachers of heaven* who founded the sacred learning centre of Heliopolis, who could transmit their knowledge to others and whose function it was to serve as king-makers. The Pyramid Texts tell the initiate: *The Followers of Horus will cleanse you, they will recite for you the spell of Him who Ascends*.

19. Philo (20 BCE-40 CE) a respected Jewish leader and famous Jewish philosopher. Devoted to his own native Judaism he was also Hellenized and obsessed with Pagan philosophy. Among the ancients he revered Pythagoras and his follower Plato whom he called *the great and the most sacred*. The Christian philosopher Clement of Alexandria refers to Philo as the Pythagoras. Like all followers of Pythagoras Philo was well-versed in music, geometry and astrology as well as Greek literature from every age. As well, like all Pythagoreans he was

immersed in the mysticism of the Pagan Mysteries. Philo uses what he calls *the method of the mysteries* to reveal Jewish scriptures as allegories encoding secret spiritual teachings. He interprets the historical story of Moses and the Exodus as a mystical metaphor for the path that leads through this world to God. Philo did not only adopt the philosophy of the Mysteries, but claimed to be an initiate himself but not of the Pagan Mysteries, however. He encouraged Jews not to participate in Pagan initiations, as they had their own specifically Jewish Mysteries: The Mysteries of Moses! According to Philo, Moses was the great initiator, a hierophant of the ritual and teacher of divine things. Philo also calls himself a hierophant and initiator in the Jewish Mysteries. He writes of teaching initiation to those initiates worthy of the most sacred initiations. As in the Pagan Mysteries, his initiates formed a secret mystical sect and were required to be morally pure. As in the Pagan Mysteries, they were sworn to never reveal the *veritably sacred Mysteries* to the uninitiated, lest the ignorant should misrepresent what they did not understand and in so doing expose the Mysteries to the ridicule of the vulgar. *Ibid* pp. 182-184.

20. *Ibid* pp. 97-98.

21. The Pagan Sages taught that every human being has a lower-self called the Eidolon and an immortal higher-self called the Daemon. The Eidolon is the embodied self, the physical body, and personality. The Daemon is the spirit, the true self, but as a spirit-guide whose job it is to lead them to their spiritual destination. Plato teaches *We should think of the most authoritative part of the soul as a guardian spirit given by God which lifts us to our heavenly home*. *Ibid* pp.101.

22. *Ibid* pp.126.

23. Harry Carr, *Five Hundred Years of the Craft*.

24. As well Operative Masons building with speculative knowledge sought to inspire people by the building of great edifices. Throughout the world from one culture to the next architecture integrated with sacred geometry imbedded with astronomical characteristics provided the world with structures that may have served to inspire transcendence,. One may find numerous examples: the Parthenon in Athens or the King's Chamber of the Giza pyramid whose dimensions reveal the use of the formula phi, to the Kabbalistic ground properties of King's College Chapel in Cambridge, to the dimensional properties and ratios of William St.Clair's brilliant Rosslyn Chapel in Scotland and the Notre Dame cathedrals throughout France -- the use of sacred geometry is global. The ultimate goal of the understanding and promulgation of Freemasonry is connected to the symbolic treatment of number with its application in structures or geographical features -- for the benefit of uplifting the individual and society. As an example, modern historians attribute the unprecedented building program of Cambodian god-King Jayavarman VII (ruled 1181-1219 AD) to megalomania yet his intent may have been more altruistic. Temple inscriptions tell us that the

King was full of deep sympathy for the good of the world and that his temples were part of a grand scheme to win the ambrosia of existence for all of those who were struggling in the ocean of existence. So in fact the temples of Ankor Wat or Ankor Thom may not have been monuments an ego- centric King but rather sacred instruments used to direct the human spirit.

25. The Mysteries were eventually extinguished as the rise of institutionalized religion requiring blind belief asserted itself.

26. M.W.Bro. Thomas Jackson, Past Grand Master and Grand Secretary of the Grand Lodge of Pennsylvania and Secretary of the World Masonic Conferences. He recently visited the Manitoba jurisdiction (Sept. 2000) and impressed upon the brethren of the Manitoba Study Group that *Freemasonry was never designed to be a philanthropy.*

#### SUGGESTED READING

*Access to Western Esotericism* by Antoine Faivre

*Ancient Mystery Cults* by Walter Burkert.

*The Gnostic Gospels* by Prof. Elaine Pagels.

*Heavens Mirror* by Graham Hancock and Santha Faii

*Jesus and the Lost Goddess - The Secret Teachings of the Original Christians* by Timothy Freke and Peter Gandy.

*Sacred Geometry* by Robert Lawlor

*The Art and Architecture of Freemasonry* by Prof. James Curl

*The Byrom Collection-Renaissance Thought the Royal Society and the Building of Globe Theatre* by Joy Hancock

*The Origins of Freemason - Scotland's Century 1590-1710* by Prof. David Stevenson.

*The Rosicrucian Enlightenment* by Prof. Francis Yates

*The Jesus Mysteries - Was the Original Jesus a Pagan God?* by Timothy Freke and Peter Gandy

*The Nag Hammadi Scrolls Library*

# SIR CHRISTOPHER WREN

by R.W.Bro. Michael J. Diamond  
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Grand Lodge of Canada in the Province of Ontario

Saturday, March 23, 2002

Granton Masonic Temple  
Granton, Ontario

To say that Sir Christopher Wren led a productive life is an understatement. His activities in his various fields were so prolific that to merely touch on them would surely result in a series of very long lists.

This paper will therefore not attempt to cover all that Sir Christopher Wren was and did during his 91 years, but rather will attempt to portray the stature of the great man and the impact he had in his time. This will be done by answering the following three questions:

*Was Sir Christopher Wren a Mason?*

*What was Wrens' family background?*

*What did Wren accomplish?*

*Wren was a devout Freemason one hundred years before the establishment of the Grand Lodge of England.*

**What is the evidence for and against this?**

The evidence that Wren was a Freemason is recorded in at least two reputable books. Ernest Law's History of Hampton Court Palace (1891, Vol. III p.63) notes that Christopher Wren was at the time Grand Master of Masons and initiated the King (Charles II) into the mysteries of the Craft. Also James Elmes in his Biography of Wren, (pp. 485-6) says: In 1666 Sir Christopher Wren was

appointed Deputy Grand Master under Earl Rivers and distinguished himself beyond any of his predecessors, in legislating for, and promoting, the success of the Lodges under his care. He was master of St. Paul's Lodge, now the Lodge of Antiquity and attended their meetings regularly for upwards of 18 years. During the short reign of James II they were much neglected; but in 1685 Sir Christopher Wren was elected Grand Master. In 1698 he was elected a second time and continued to exercise the duties of his office until 1702.

It is appropriate to mention here that the title of *Grand Master* well before the existence of the Grand Lodge, did not have the same connotation as it would today. It was frequently used as the appellation of the Master of a Lodge in those days.

There are, of course, sceptics. In Gould's *History of Freemasons*, the point is made that he could not have been a member of a lodge which did not exist before 1717.

Two obituary notices in news sheets of March 1723 refer to him as *That worthy Freemason, Sir Christopher Wren*.

(Notes from *Freemasonry Today* Autumn 2001 issue - M. D. J. Scanlan)

According to the antiquary, John Aubrey, *a great convention at St Paul's Church of the Fraternity of Accepted Masons where Sir Christopher Wren is to be adopted a Brother*. This statement was later copied into the records of the Royal Society of which Sir Christopher Wren was a founding member (president, 1680-1682).

One must recognize and not be confused by the fact that Christopher Wren, his son, was installed as Worshipful Master of the Lodge of Antiquity in 1729.

Old St Paul's Lodge, later known as the Lodge of Antiquity, met in an alehouse situated in St. Paul's courtyard called The Goose and Gridiron.

This historic data strongly supports Wren being a Mason.

What kind of family did Wren enjoy?

Sir Christopher Wren was born October 20, 1632. He had seven sisters of whom only one survived. His father, Dr. Christopher Wren, D.D., succeeded his brother as Dean of Windsor in 1634. His mother Mary, was the daughter and heiress of Robert Cox.

He was married twice; to wives who both died. Faith from smallpox, and Jane from causes unclear.

Of his first marriage, the first son Gilbert, died in infancy. The second, born in 1674, was named Christopher Wren. From the second marriage there was a daughter, Jane, who was his favourite, and a retarded son, William.

Wren himself was supposed to be delicate -- but he survived to over 90. This was probably in part due to tutelage at home as a youth. This was safer than being away at school and exposed to the infectious diseases of the time which were the predominant cause of death in childhood.

He did eventually attend Wadham College and got a B.A. in 1650 and an M.A. in 1653.

*What were Sir Christopher Wren's talents?*

Professionally, he was an astronomer first, an architect second, and a mathematician, *always*.

Christopher Wren was a child prodigy like W. A. Mozart (also a devout Mason) and excelled in everything he under-took. His expertise included Latin, in which language he was fluent as a youth and which he used to communicate with his father by letter; mathematics, which he used all his life; the creation of engines, machines, and apparatus which he also continued to do all his life; and astronomy, which became his key talent and his entry into the very stratosphere of academia. Finally, he devoted his energies to architecture.

In 1657, at age 25, he became Professor of Astronomy at Gresham College until 1661. At age 29 he was appointed to the prestigious position of Savilian Professor of Astronomy (Sir Harry Saville) at Oxford. The Royal Society, which is the most prestigious scientific body in England, was formed from the learned group who attended Wrens' lecture series and had the royal patronage of Charles II.

At this time, Masonry was a skill born in tradition and precedent. Mathematics was not yet included in the Masonic toolbox. Christopher Wren was responsible for its inclusion and its first utilization in the design of the Sheldonian Theatre.

To simply state that he designed and built the Sheldonian

Theatre while at Oxford, is to overlook two important landmarks. This structure is the first of Wrens' architectural designs and is also the first design where mathematics played a critical part in calculating forces and stresses as opposed to elements of design.

The Greeks certainly used mathematics in devising proportions. They called the objective the Golden Mean. It concerned the ratio of the part to the whole which should be 1.618 and was given the letter phi. This number is derived from what is today called a Fibonacci series of numbers. An example of this is a rectangle whose sides are related by phi, e.g.: 13 by 8. That rectangle is said to be a Golden Rectangle.

Wrens' objective was to keep the floor clear of columns. In order to do this he designed an ingenious timber roof which left an unobstructed space below. This was accomplished by the use of triangular roof trusses and the Sheldonian Theatre marks the first use of this invention of Sir Christopher Wren. The donor of the theatre was Gilbert Sheldon, the Warden of All Souls' College, Oxford, and later the Bishop of London.

Before the Great Fire he was a member of the commission to repair St. Paul's and submitted a plan for the new dome. The original was built in the 13th Century and was in bad repair 400 years later. This proved very frustrating due to the differing opinions which were held by the various members of the commission. That particular problem was solved by the Great Fire.

An appropriate example of the utilization of Wren's multiple talents is his commission to design and build the Royal Observatory at Greenwich and the reasoning behind it. Being an astronomer and architect, it was indeed appropriate that Wren be given this commission.

The importance of this at the time was that mariners could only measure latitude. To measure longitude, it was surmised that they needed accurate charts of the heavens which would facilitate accurate navigation and The Royal Observatory would ultimately provide those charts.

Wren pointed out that since time varies across the globe due to rotation of both sun and earth and that a four minute time difference equals one degree of longitude, what was really required

to establish longitude was a time difference from a reference point. The reference point he chose was Greenwich and the time at that location is still referred to as Greenwich Mean Time.

If one knew the exact time in Greenwich and compared it to *local* time, one could calculate longitude. It was Wren's intention to map the heavens so that a mariner could establish the time at Greenwich and the time at his position, then calculate his longitude.

This sounds easy but there are obvious drawbacks. The sky may be obscured to name the most obvious. The definitive solution to the problem was to have accurate on-board clocks.

In the 1600s, the accurate clocks depended on a pendulum escapement. A pendulum requires the dock to be vertical in order to function. This is not possible on a ship which is continually rolling from side to side and pitching fore and aft.

At about this time, due to a navigational error in plotting longitude, a disastrous shipwreck occurred resulting in the loss of every life and every ship of a large naval fleet. The British Admiralty then offered a very substantial prize to anyone who could invent a clock which could operate flawlessly on board ships so as to keep very accurate time.

John Harrison, a clockmaker in Yorkshire invented such a clock. It is recognized as the first marine chronometer and to John Harrison went the prize.

With accurate clocks, known as chronometers on board, Greenwich time would be constantly available and the mariner only needed to establish local time to determine his longitude. The difference between the two times could be easily translated into degrees of longitude.

Turning back to Wrens' contribution to architecture, Wren was one of three commissioners appointed to rebuild the City of London after the Great Fire in 1666 (in 1669 he would be the Surveyor-General of the king's works). The fire had destroyed the previous seven centuries of huddled over-hanging wooden buildings, so Sir Christopher Wren submitted plans for its complete rebuilding.

His houses were designed and built in handsome terraces in

simple classic baroque style. They conformed to precise and uniform dimensions: two storeys plus a cellar and garret in side streets and three or four storeys for main streets. The roads were wide with boulevards and, if built, would be magnificent even today.

Wren was prolific in his designing and building. He designed and built 51 city churches. Twenty-one failed to survive till 1939 and only 11 survived World War II. The impressive list of Wren's buildings included Hampton Court and Kensington Palace, the Royal Chelsea Hospital and Greenwich Hospital, Eton and Winchester schools, and the list goes on. During his 50 years as an architect, he designed a very impressive number of buildings. Little wonder that London is occasionally referred to as *Wren's City*.

The most famous single edifice built by Wren is Saint Paul's Cathedral. This magnificent structure took 35 years to build, from about 1675 to 1708. Funds for this were derived from a very unpopular coal tax.

After the Great Fire of 1666, the court and the church wanted to repair the remains of the building. Christopher Wren wrote a lengthy and detailed appraisal of the state of the building. He carefully delineated all the dangerous and impossible repairs that had been suggested and condemned the whole building. Fortunately, his advice was heeded.

Sir Christopher Wrens' genius was again evident in his approach to demolition. Masons were sent up by ladder to knock out the walls stone by stone which was slow and dangerous in terms of masons falling to their death. Wren devised an explosive charge to implode the walls so that they fell vertically. This was a quick, safe and effective solution. Of course there were complaints by the neighbours!!

Over the ensuing years, while the original was being demolished, Wren submitted three complete designs with models, none of which were considered satisfactory by the commissioners. Finally, in desperation, he approached all levels of bureaucracy in ascending fashion and ultimately received a Royal Warrant in May of 1675. No more designs were publicly submitted and no models made. Wren had already suffered too much criticism and

humiliation to invite more of the same.

It would appear that the acquisition of the Royal Warrant resulted in a malicious mood among the other commissioners. They retaliated with an Act of Parliament which withheld half of Wren's income until the work was finished. After working for 35 years at half salary, the question of paying the deferred payment was addressed by Wren in 1710 when the church was virtually finished. He wrote the most respectful and erudite letters to the commissioners, then to the Archbishop of Canterbury and Bishop of London, then to the Attorney General, and finally to Parliament, who agreed that the income withheld, be paid by Dec. 25, 1711.

There are some interesting examples of Wren's ingenuity in this magnificent structure.

At that time, flying buttresses were used to prevent the weight of the roof from pushing the walls outward. Wren did not like the look of them so he designed them to be as small as possible and then surrounded them with another wall so as to render them invisible in the trench so created.

The dome was a tremendous challenge. There was a huge drum supporting the dome which in turn was topped by a heavy lantern. The outward thrust of all this could not be met by any of the masses of the building. It had already been discovered after the Great Fire, that the old pillars had moved outward a full six inches at the top as a result of a similar set of conditions.

The solution Wren came up with was to design three shells. An inner brick dome was surrounded by a conical structure of brick reinforced by a double iron chain round its base. This then served as the base for the timber framework and the lead covering of the exterior dome and supported the weight of the heavy stone lantern which weighed 850 tons.

Wren's detractors will surely point out that St. Peter's Basilica in Rome anteceded St. Paul's Cathedral by approximately 90 years. Wren's biographers do not mention his going to Rome or his copying the method used by Michelangelo in constructing the dome. This author does not have an answer but suggests the question is moot.

St. Paul's completely dominated the city until Victorian office clocks were built over a century later.

*It is but a summary of the foregoing paper to say that:*

*The bulk of evidence points to Sir Christopher Wren being a Mason;*

*He was born an aristocrat and outlived most of his immediate family;*

*He gave navigation a quantum leap forward; he added mathematics to Masonry and was the most innovative, prolific and masterly architect in English history.*

There is an anecdote regarding Wren and St. Paul's, which is perhaps an urban myth.

Pressure was applied to Wren to support the dome with pillars which did not appear in the original plan. Wren claimed that no such pillars were necessary but eventually gave way to the opinions and dictates of the commissioners.

Centuries later, during a major cleaning operation, workmen at the top of the pillars found a gap between the pillars and the roof.

*One of them swears he heard laughter coming from the dome!!*

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## R.W.Bro. ISAAC HUBER

by R.W.Bro. Raymond S. J. Daniels  
Past Grand Warden  
Grand Lodge of Canada in the Province of Ontario

Saturday, May 11, 2002

Muskoka Masonic Temple  
Bracebridge, Ontario

*Let us now praise famous men and our fathers that begat us*  
Book of Ecclesiasticus 44:1

The mandate and prime object of the Heritage Lodge:  
*To preserve, maintain and uphold those historical events that formed the foundation of Ancient, Free and Accepted Masonry.*

What follows is a modest attempt to review the contributions made by one man to Masonic foundations laid in two lodges a century and a quarter ago, and upon which subsequent generations have raised a superstructure. I beg your indulgence while I rehearse some historical events of local interest that we may be better enabled to know and more fully appreciate our past.

Shakespeare mused: *There is a history in all men's lives  
Figuring the natures of the times deceased*

The Bracebridge Gazette, published on August 8, 1918, printed the following obituary on page one:

### Death of Isaac Huber

Very suddenly early Sunday morning July 21st death came to Isaac Huber with little warning. Some weeks ago returning from a motor trip he collapsed and was in a precarious condition for some days. He recovered largely and had been performing his office duties several days. The day before his death he had been about as usual. He was 76 years old.

Mr. Huber was one of the businessmen of early Bracebridge. He was born in Waterloo County and in early life was an expert mechanic in the woollen business. Later he began a bookstore in Bracebridge, being

attracted to that line by his own fondness for reading. His private library today is probably the best in the neighbourhood. For a time he left town and was in business in Berlin (Kitchener) but returned to Bracebridge.

Upon Muskoka being made a separate district he was appointed District Court Clerk and local Registrar of the Supreme Court which positions he held during life.

He was twice married, his first wife being Miss Dill, sister of Mr. Jacob Dill, to whom were born four children of whom three are living. Mr. Wimund Huber and Mrs. Scholey, Toronto and Mrs. Arthur Moore, Falkenburg. His second wife was Miss Mitchell.

The funeral was in charge of the Masons of whom the deceased was a prominent member. Many Masons from distant places were present. Services were conducted by Rev. P. Gilchrist and Rev. A. Bedford.

*Great men are the inspired texts of that divine Book of Revelations, whereof a chapter is completed from epoch to epoch, and by some named history. So wrote Thomas Carlyle (1795-1881). Ralph Waldo Emerson (1803-1882) went a step further when he maintained that: There is properly no history, only biography. All history is but the lengthened shadow of a great man. Bro. Harry LeRoy Haywood (1886-1856) applied the principle directly to Masonic history when he wrote Freemasonry consisted of men. The history of Freemasonry is about a number of men. They are the subject matter of its history. The study of Freemasonry is a study of men and of the Freemasonic things which those men have done and are doing.*<sup>1</sup>

R.W.Bro. Isaac Huber, the subject of this brief biographical sketch, proves Emerson's premise and personifies Haywood's hypothesis. Even the cursory review of such a full life contained in his obituary -- personal, public, and Masonic -- must leave us in awe of what one man was able to accomplish, and although our talents may be unequal, should inspire us to endeavour to emulate his illustrious example of fervency and zeal.

Isaac Huber was indeed a man of many *firsts*:

In Masonry: He was the first Worshipful Master of New Hope Lodge No. 279, Hespeler, in 1872; first Worshipful Master of Muskoka Lodge No. 360, Bracebridge, in 1877; first District Deputy Grand Master, Nipissing District No. 18, in 1892.

In business: He opened the first bookstore in Muskoka, c.1877.

In public life: He was the first Court Clerk and Registrar of the Surrogate Court when the District of Muskoka and Parry Sound was created in 1888.

Isaac Huber was born in Berlin (now Kitchener), in 1842. The family had emigrated originally from Switzerland to settle in Pennsylvania. A

great grandson of the original Swiss emigrant, Peter Huber (1784-1851) moved to Canada in 1822 and first settled near Preston, afterwards moving to Blenheim Township, Oxford County. Married to Veronica Souder (1784-1852), the couple had ten children. A son, Henry S. Huber (1819-1872) established a very successful mercantile business in Berlin and rose to prominence recognized as the leading manufacturer and businessman in the town. Of him it was written that, *Through his great perseverance, enterprise and ability (he) worked up one of the largest and best paying businesses in general merchandise in the County.* Following its incorporation in 1854, he served the community as School Trustee, Reeve of the Village for seven terms (1857, 1859-1864), and Warden of the County (1862-1863). In 1841 Henry Huber married Barbara Shoemaker, and the couple had six children, of whom Isaac was the eldest.

Isaac Huber moved to the Village of Hespeler about 1864 where he was employed as a *knitter* to work in the woollen mills located on the Speed River there. When new machinery was imported from England in 1866 he was placed in charge at the Lower Mill. Evidence of his studious nature and literary interest is found in his membership in the Mechanics Institute and Library Association, of which he was a founding member in 1871. Described as a *voluntary association of working men seeking self improvement through education*, Mechanics' Institutes offered evening lectures, lending libraries, and periodical reading rooms to members. Emphasis was placed on *Victorian discipline and morality while refusing to consider social, economic and political questions.*<sup>2</sup> Social order and stability, self improvement through education, equality without economic or political differences -- we might well be describing a Masonic lodge! Huber was Corresponding Secretary. When nine young men met at Baker's Hotel on March 22, 1872, to draft a petition to the Grand Master requesting dispensation to establish a Masonic lodge in Hespeler, five of them were active members in the Mechanics' Institute.

Isaac Huber, 25 years of age, was initiated in Grand River Lodge No. 151, Berlin, November 5, 1867, passed December 10, 1867, and raised January 7, 1868. He was registered as number 58 on the roll of the Lodge which was instituted in 1861. His Grand Lodge Certificate dated February 20, 1868, and numbered 7586 is displayed on the wall of the Banquet Room of Muskoka Lodge. He withdrew his membership in Grand River Lodge on August 25, 1874, perhaps in anticipation of his move to Bracebridge.

Although initiated only five years earlier, such was his attachment, commitment and enthusiasm for Masonry, Huber attracted eight other men to meet in the spring of 1871 to attempt to form a lodge in the village of

Hespeler. (Alma Lodge No. 72 and Galt Lodge No. 259 met in the neighbouring town of Galt.) Not surprisingly some of them were involved in the textile industry, but it was a cross section of trades and professions: physician, pharmacist, storekeeper, baker, carpenter - that *met upon the level*. They were young men, averaging about 30 years of age. (Huber himself was 30.) Within two months time, sponsored by Galt Lodge No. 259, the petition was granted by M.W.Bro. James Seymour, Grand Master, dated May 15, 1872, and New Hope Lodge was instituted on May 22, 1872.<sup>3</sup> Brother Isaac Huber was named and appointed to be Worshipful Master. The first Installation and Investiture of Officers was held in Galt Lodge on the Feast of St. John the Evangelist, December 27, 1872, when W.Bro. Isaac Huber was placed in the chair of King Solomon by R.W.Bro. Otto Klotz, P.D.D.G.M. of Wellington District acting as Installing Master. Huber withdrew his membership from New Hope Lodge in 1881. His Master's Apron is in the collection of artefacts displayed in the Banquet Room here at Muskoka Lodge.

The decade following Confederation was a period of incredible growth for Freemasonry in Ontario as the numbers of these two lodges on the Register of Grand Lodge clearly indicate: New Hope No. 279 in 1872 and Muskoka No. 360 in 1877 -- 81 lodges warranted in five years. At the 17th Annual Communication of Grand Lodge held in Hamilton in 1872, M.W.Bro. Seymour reported that during the year he had granted 21 dispensations for the formation of new lodges. In 1872 there were 12,168 members in 281 lodges; by 1877 there were 17, 220 members in 319 lodges.<sup>4</sup>

The Minutes of a Regular Meeting of New Hope Lodge held on Wednesday, May 7, 1873, provide a revealing glimpse of our forefathers at work. The lodge met in accordance with the conditions stated on the Charter *on the Wednesday on or before Full Moon of Every Month* to take advantage of the maximum brightness the full moon afforded for the journey home. The meeting opened at 7:45; a Ballot was taken; the First Degree was conferred; then another candidate was Raised to the Third Degree; at 10:15 the lodge was called from Labour to Refreshment for 10 minutes; when the lodge was called on, the Election of Officers was held; the Lodge was closed at 11:15. It was a full night, and it would seem that our Brethren a century and a quarter ago were not the impatient clock-watchers we have become.

In either 1875 or 1876, Isaac Huber moved to Bracebridge, recently incorporated as a Village (1875). What ambition prompted this successful young man to move with his wife to the then remote northern Village of Bracebridge? The population was about 500 in 1872, the year that Henry

Bird established the Bird Woollen Mill and began production. We wonder if Huber was attracted by the prospect of advancement in the textile industry in which he was well skilled. (So far I have been unable to discover any documentation to shed light on this question. It may be a logical assumption, but historians should not reach conclusions based only on assumptions!) However, two years after his arrival in Bracebridge, Huber opened a bookstore: *Huber's Book and Variety Store, Dealer in Books, Stationery, Papers, Periodicals, Wall Paper, Electro-Plate Goods, Toys, Fancy Goods, Fishing Tackle, &c.* His business card promised, *Any books not in stock will be procured and furnished at publisher's prices. Tourists' Requirements a Speciality.*<sup>5</sup> The bookstore, located on the west side of Manitoba Street, just south of Chancery Lane, was sold to W. H. McCann in 1889 soon after Huber assumed the duties of Court Clerk, but it continued to be known locally as Huber's Book Store.

Masonic history repeated itself, when on April 21, 1877, a meeting was held to take into consideration the formation of a lodge of F. & A. Masons in the Village of Bracebridge. Eight brethren were in attendance, and W.Bro. Isaac Huber, as the only Past Master, took the chair. There was some debate on the choice of name for the proposed lodge. It was moved that the lodge be called *Muskoka Lodge*.<sup>6</sup> An amendment by Bro. John Smith and Bro. George J. Beattie that the lodge be called *Bracebridge Lodge* was lost. The petition was supported by Orillia Lodge No. 192, Orillia, which for many years thereafter was fondly referred to by Muskoka brethren as *our auld mither lodge*. The first meeting held under dispensation took place on June 26, 1877. The Warrant, dated September 13, 1877, brought into being the first Masonic lodge in the territorial District of Muskoka. The lodge met above the hardware store located at the southeast corner of Manitoba and Mary Streets, owned by Bro. George J. Beattie, Senior Warden, on the *Tuesday on or before Full Moon*. Initiations fees were set at \$30.00 and annual dues of \$3.00, were payable quarterly. The first Ceremony of Installation and Investiture of Officers was conducted by W.Bro. J. B. Thompson, Worshipful Master of Orillia Lodge 1877-1878, on the Feast of St. John the Baptist, June 24, 1878. The 125th Anniversary of Institution will be celebrated with appropriate pomp and ceremony next September.

Two years later, in 1879, with the support and encouragement of Muskoka brethren and the under the guidance of W.Bro. Huber, Unity Lodge No. 376 was instituted in Huntsville. Golden Rule Lodge No. 409, Gravenhurst, was instituted in 1885.

Another curious coincidence worthy of further research and study may be mentioned in passing: The Mechanics Institute had been established in

Bracebridge in 1874. Members availed themselves of an extensive library and *scientific and literary entertainments* were given. Aubrey White was the Honorary Secretary. Bro. White was Initiated in Muskoka Lodge, August 27, 1878, and served as Grand Master of the Grand Lodge of Canada in the Province of Ontario, 1911-1912.

During these years W.Bro. Huber continued to serve Muskoka Lodge in many capacities: Master in 1878, 1882, 1887; Secretary from 1889 to 1895 and again from 1899 to 1901; Chaplain in 1896; Tyler in 1903 and 1905; Director of Ceremonies in 1904 and 1906; Treasurer from 1914 to 1917. He was also active and held office in the concordant bodies in both York and Scottish Rites.<sup>7</sup> Companion Huber was Exalted to the Degree of the Holy Royal Arch in Waterloo Chapter No. 32, Galt, November 26, 1870. He became the first Zerubbabel when Grand River Chapter No. 70 was instituted in Bracebridge, May 28, 1894.<sup>8</sup> R.Ex.Comp. Huber was elected to serve as Grand Superintendent, Georgian District, Royal Arch Masons of Canada in the Province of Ontario in 1907. At the 29th Annual Communication of Grand Lodge held in Guelph in 1880, he was appointed Grand Steward by M.W.Bro. James A. Henderson.

In the same year, 1880, Muskoka Lodge moved to more commodious rooms above commercial premises owned by William Kirk and Bro. Jacob Dill. (Isaac Huber was married to Jacob's sister, Elizabeth.) R.W. Bro. H. S. Broughton, D.D.G.M. Georgian District No. 9, reported: *In June, 1886, a fire occurred in Bracebridge which very seriously damaged the room and furniture of Muskoka Lodge, No. 360. It affords me pleasure to be able to report that the brethren have fully recovered from their loss, have refitted their room, and are now working with undiminished energy.*<sup>9</sup> Following his Official Visit, November 29, 1887, R.W.Bro. Henry Jennings reported, The Lodge room is a first class one, and well furnished in every way; although he qualified his evaluation somewhat by adding, *the ante-rooms are not quite as convenient as they ought to be.*<sup>10</sup> Calamity struck when a devastating fire ravaged the business centre of the town. Five business were destroyed, including the post office, and two people lost their lives. The lodge did not meet for four months from January 4th to May 3rd, 1887 while the Kirk building was restored.

In 1890, Muskoka Lodge presented a Masonic Jewel to V.W.Bro. Isaac Huber *for his services in writing a history of Muskoka Lodge and for other services to the lodge.*

From the time of Institution Muskoka Lodge was in Georgian District No. 9. The reports of the District Deputy Grand Masters constantly made reference to the difficulties present by the size of the District and the distance required to travel to the 24 constituent lodges. The Northern

Railway did not reach Bracebridge until June 1886. In 1892 M.W.Bro. John Ross Robertson, Grand Master, on recommendation from a Committee appointed to study redistribution, created Nipissing District No.18, consisting of seven lodges, with R.W.Bro. Isaac Huber, the first District Deputy Grand Master.<sup>11</sup>

In his Report submitted to the 38th Annual Communication of Grand Lodge, meeting in Ottawa in 1893, Huber commented, *Although this district is composed of only seven lodges, I have been compelled to travel nine hundred and eighty one (981) miles to visit six of them.* It should not be necessary to point out that there were not cars to travel the primitive roads in 1893! Reporting on his own lodge, Muskoka 360, he wrote: *This is a conservative lodge, and adheres to the rule laid down at its formation viz., to make Masons not members.* Surprisingly, R.W.Bro. Huber continued to serve Muskoka Lodge as its Secretary throughout his term as D.D.G.M., the Minutes of the Lodge show that he maintained regular attendance.

A recommendation in his Report to Grand Lodge gives us insight into both the man and the practical conduct of lodges at this period. D.D.G.M. reports were much more pointed and forthright, and were printed in full in the Proceedings. They reflect the honesty encouraged by the Grand Master when he urged, *When brethren are anxious for honour and willingly assume the duty of instructing brethren, they should not require a supply of nerve food to tone them up as they review the work of each lodge.*<sup>12</sup> Huber's expertise as a bookseller and experience as a lodge secretary are evident in this excerpt: I beg to draw to your attention to the lack of uniformity in the books used by private lodges, and would respectfully suggest that this could be remedied by the Most Worshipful Grand Master appointing a committee to design a set of books for the use of private lodges; that the Grand Secretary be authorized to have the same manufactured in quantities; that the same be supplied to lodges at an advance on cost. Also that all new lodges be required to procure a set of the same on formation. This would enable lodges to procure books at a reasonable price. At present excessive prices have to be paid owing to one set being manufactured at a time, and each lodge furnishing its own design. I think uniform books would be of assistance to D.D.G.M.'s, and enable them to make their inspection more complete.<sup>13</sup>

We may think that the Masonic *Open House* is a modern innovation devised in our day to present Masonry in the community. As the writer of Ecclesiastes reminds us, *There is no new thing under the sun.* The minutes of Muskoka Lodge, dated March 19. 1899, record an Emergency Meeting for the purpose of attending a lecture in the town hall, by Bro. Howson.

After the lodge was called off at 7:40, the Brethren went in procession wearing regalia to the town hall. The platform party included W.Bro. James Whitten, Worshipful Master, and R.W.Bros. Isaac Huber, P.D.D.G.M., and Richard Mills, D.D.G.M.. Bro. the Rev. W. G. Howson, minister of the Methodist Church, gave a lecture entitled The History and Mystery of Freemasonry. The newspaper report praised the speaker for *an excellent discourse which greatly interested his audience*. He spoke for two hours. The hall was crowded. There was an openness in Masonry in those days that we are only now beginning to reclaim. After the lecture, the brethren reassembled in the lodge room at 10:20. *On motion of Bro. Huber, seconded by Bro. Nelson was tendered a hearty vote of thanks for the excellent lecture. The lodge was closed at 10:35.* So appreciative were the members, that at a subsequent meeting Bro. Howson was presented with *a purse of money*.

The minutes of Muskoka Lodge, dated Tuesday, July 23, 1918, record that the lodge was opened at 10:00 a.m. and called off at 10:10 for the *funeral of our late Bro: R.W.Bro. Isaac Huber*. When the lodge resumed labour at 11:35, it was *moved to drape the Charter of the lodge in black for the space of three months as a mark of respect to the memory of our late Bro. Isaac Huber*. His mortal remains were laid to rest in United Church Cemetery beside his first wife, Elizabeth Diehl (Dill) who predeceased him in 1913.

*Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints in the sands of time.*

Henry Wadsworth Longfellow (1807-1882)

One cannot read through the annals of this formative period without wondering what this ardent and dedicated man who laid the foundations for the two lodges we now enjoy would say to us about our endeavours in Masonry a century and a quarter on. We need to remind ourselves that 125 years ago our Brethren did not enjoy our modern conveniences, particularly of transportation and communication. Domestic life in the last quarter of the nineteenth century may appear to us as *simpler*, but it most certainly was not *easier*. That our founding fathers were eager, earnest, and enthusiastic the records abundantly illustrate and their accomplishments prove. Our predecessors were inflamed with a passionate zeal for Masonry which undimmed by the intervening years shines like a beacon to direct, encourage, enliven, and inspire us all. The ardour, tireless devotion, unbounded enthusiasm and passion for Masonry displayed in the life of Isaac Huber set a standard of *fervency and zeal*

which we would find difficult, if not impossible, to match. While the superstructure we are raising on the foundations he laid may not be *perfect in its parts* we hope and trust that it may be judged at least *honourable to the builder*.

### A PERSONAL AFTERWORD

The wide world of Masonry is sometimes a small world after all! The subject of this biographical paper, R.W.Bro. Isaac Huber, is a focal point from which many parts on the circumference of the circle of my Masonic life radiate. Since 1968 I have made my home in Kitchener where Isaac Huber was born. I have a close affinity to the two lodges he founded. I affiliated with New Hope Lodge No. 279, Cambridge, and served as the 118th Worshipful Master in 1999-2000. While enjoying our summer cottage in Bala, I have been welcomed as a visitor in Muskoka Lodge No. 360, Bracebridge. Furthermore, I was initiated, passed and raised in Orillia Lodge No. 192, Orillia, the lodge that sponsored the petition for dispensation to form Muskoka Lodge. Such are the interesting links that transcend time and connect us through Masonic history.

### ACKNOWLEDGEMENTS

#### *Lodge histories:*

*New Hope Lodge 100 Years, 1872-1972*: W. Bro. George E. Wake

*Muskoka Lodge Through a Century*: written by Bro. Robert J. Boyer for the Centennial Celebration, 1877-1977.

#### *Individuals:*

R.W.Bro. M. Lee Shea, P.D.D.G.M., Secretary, Muskoka Lodge

W.Bro. Kenneth C. Veitch, P.M., Muskoka Lodge

### NOTES AND REFERENCES

1. Haywood, Harry LeRoy. *Mackey's Revised Encyclopaedia of Freemasonry*, 1946. Volume 3, p.1444.
2. Gaffield, Chad. *The Canadian Encyclopaedia*
3. New Hope: The lodge adopted the name of the hamlet in use from about 1825 and which became official when the first post office established in 1851. Originally called Bergeytow subsequently Hespeler (1859) and now Cambridge (1973). New Hope is a small town on the Delaware River, northwest of Philadelphia in Bucks County, the region from whence many of the Waterloo pioneers emigrated following the American Revolutionary War.

4. Herrington, Walter S., and Foley, Roy S. *A History of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario*. Toronto: McCallum Press Ltd., 1955. Appendix A, p. 353.
5. An invoice dated December 1888 bearing Huber's signature is in the archives at Bracebridge Public Library.  
A full column advertisement was published in Bracebridge Business Cards in the Guidebook & Atlas of Muskoka and Parry Sound Districts, 1879. Toronto: H. R. Page & Co., reprinted 2000 Boston Mills Press, p.103.
6. Muskoka: Lake, River, Territorial District (1888), District Municipality (1970). The name is derived from Mesqua Ukie, (Ojibwa *mesqua* [red] and *ahkees*, [ground] *Yellowhead* chief of the Chippewa around Lakes Simcoe and Huron, lived in the area now the City of Orillia. His son, William Yellowhead (1769-1864), who succeeded as Chief in 1817, was known as *Musquakie*. The favoured hunting grounds were between Lake Muskoka and Lake of Bays.
- Bracebridge: incorporated as a Village in 1874 and a Town in 1889. Originally known as North Falls, the present name was chosen in 1864 by William Dawson LeSueur Secretary of the Post Office Department. The name is taken from the novel Bracebridge Hall (1822) by the American author Washington Irving (1783-1859). Reference: Rayburn, Alan. *Place Names of Ontario*. Toronto: University of Toronto Press, 1997.
7. Mount Calvary Preceptory No.12, Knights Templar (1883), Barrie; Royal and Select Masters Council No.16 (1900), Barrie; Barrie Lodge of Perfection 14° (1914) and Spry Chapter Rose Croix 18° (1916), Barrie; Moore Sovereign Consistory 32° (1918), Hamilton.
8. Grand River Chapter, Waterloo, was Warranted August 9, 1876. The Charter was surrendered in 1887. The Charter was moved to Bracebridge May 24, 1894, but finally surrendered April 10, 1936. Reference: *The History of The Grand Chapter of Royal Arch Masons of Canada 1857-1958*.
9. *Proceedings*, 1887 - Georgian District No. 9, p. 89.
10. *Proceedings*, 1888 - Georgian District No. 9, p. 94.
11. The lodges were Golden Rule, No. 409, Gravenhurst; Muskoka No. 360, Bracebridge; Unity, No. 376, Huntsville; Strong No. 423, Sundridge; Granite No. 352, Parry Sound; Nipissing, No. 420, North Bay; and Nickel, No. 427, Sudbury.
12. M.W.Bro. John Ross Robertson, *Grand Master's Address*, Annual Communication, London, July 20, 1892. V.W.Bro. Isaac Huber, P.G.S., P.M. Muskoka Lodge, was in attendance.
13. *Proceedings*, 1892 - Nipissing District No.18.

# THE HERITAGE LODGE TWENTY-FIFTH ANNIVERSARY

by M.W.Bro. Robert E. Davies

*Grand Secretary Emeritus*

Past Grand Master

Grand Lodge of Canada in the Province of Ontario

Saturday, September 21, 2002

Cambridge Masonic Temple

Cambridge, Ontario

Speaker's prayer:

*O Lord please fill my mind with good stuff  
And nudge me when I have said enough.*

Undoubtedly many Brethren assembled here tonight will have vivid memories of September 23, 1978, when we were privileged to share in the Consecration of The Heritage Lodge No. 730. *Memories!* Is it not interesting to note that often we remember the trivia rather than the import? For instance I remember one member of our team who during the ceremony, somehow got mixed up and marched 180 degrees out of phase and ended up in the wrong place. He was most embarrassed and we all felt so sorry for him. Nevertheless, The Heritage Lodge No. 730 was successfully consecrated and has gone on to achieve many great accomplishments.

The Heritage Lodge No. 730 is not the usual type of Lodge. It is different and fills a special niche in the Craft at large. You, the members, are to be highly commended for the most important roll you have played in adding to the fabric of our Fraternity in Ontario over the past quarter century. You have added a most important dimension: *The study and appreciation of our History and Heritage*. You, the members of Heritage Lodge, have crossed back and forth over our entire Jurisdiction and whetted the appetite of the Masons of this Province to study, record and preserve our History and Heritage.

You can be justifiably proud of your accomplishments since that November Day in 1976 when you first requested permission to form The Heritage Lodge. Just a short two years later you were fully operational and donating funds to assist our neighbouring Grand Lodge to the east to aide them in printing their Rituals in the French Language. In the Fall of 1978 you secured and presented the movie entitled *Precious Heritage* narrated by the late Bro. Allen Roberts and depicting the Story of Freemasonry in Ohio. A short time later your efforts were focussed on the reconstruction of a century-old Lodge Room at the Black Creek Pioneer Village. This accomplishment was heralded with a Gala Ribbon Cutting and Opening Ceremony featuring the then Lieutenant Governor of Ontario, the late Pauline McGibbon, and hundreds of Masons and their families.

Many other successful projects were entertained and successfully completed in due course. These include: The binding of 1070 copies of the C.M.R.A. papers in 1986; the beautiful hand painting by Basil Liaskas of the Black Creek Masonic Lodge which was marketed in 1987; the sponsoring of the successful John Hamill lecture tour in 1989; the Celebration of the 200<sup>th</sup> Anniversary of Freemasonry in Ontario in 1993; the generous donation to the Grand Lodge

Library, Museum and Archives; and the restoration of the Tombstone of our first Grand Master, William Mercer Wilson, in 1995.

The quality of the Lectures given at your meetings over the past Quarter Century is most impressive. They covered a wide range of topics and were delivered by a variety of dedicated Brethren.

Yes, the first twenty-five years have been superb! The Heritage Lodge No. 730 is indeed to be congratulated and sincerely thanked for its outstanding effort and accomplishment which has added so much to Freemasonry in the Province of Ontario. We again salute you, the members.

Tonight we not only celebrate twenty-five years of history but we honour those who have sacrificed so much to give to us this wonderful Heritage that we all enjoy.

Before I go any farther I must single out a Brother who gave so unstintingly of his time and his talents as he promoted his vision of a Research Lodge and who gave such leadership in the formative years and to this very day continues to share his experience for the benefit of The Heritage Lodge No.730 in particular and our beloved Craft in general.

Right Worshipful Brother Jacob Pos  
*Jack, please stand and be recognized.*



The wise and venerable Roscoe Pound saw more of life than most of us and viewed History with a great Philosophical calm. Here is his message to his Brethren:

*Freemasonry has more to offer the 20<sup>th</sup> Century  
than the 20<sup>th</sup> Century has to offer Freemasonry.*

Surely the same could be said for this Century.

What of the future? Where do you go from here? One might be inclined to think that all the mountains may have

been climbed - just a moment let us stop and reflect. Is it not true that the accomplishments of The Heritage Lodge No. 730 have been spread over the past 25 years. Yes, even over a Masonic generation. Many who have benefited from your efforts, have already gone to their great reward. Each year sees new young men come into our Fraternity. Is the need for promotion and study of our History not still vitally important today . . . just as it was 25 years ago? I think so!

Budding Masonic scholars must be encouraged.

Lodge Historians must be encouraged.

Do we not have an obligation to the younger generation of Masons?? I think so.

I might even be so bold as to suggest that The Heritage Lodge's finest hour may be yet to come.

The study and reflection of history must continue to be promoted and you must never, never lose sight of your goal of excellence which The Heritage Lodge has already set.



Having addressed the Lodge's Heritage . . . Let us pause for a moment and look at our Masonic Heritage!

How can we best describe this Masonic Heritage that is ours?

Is it not a magnificent *Blueprint*, etched in the sands of time, incorporating all those virtues that enoble mankind, and inducing each of us to live in a likeness of the one who created us?

Those *Virtues* that direct us to the sublime in character and achievement!

## *Faith - Hope - Charity - Justice*

FAITH in the idea of the fatherhood of God and the Brotherhood of man.

HOPE in the ultimate regeneration of humanity.

CHARITY that glows in thought and deed.

JUSTICE that provides freedom, happiness and dignity for individuals.

Yes this is our *Masonic Heritage* and as it is propounded in your Lodge and exemplified in practice, so will its influence be reflected in the history yet to be written, of your Lodge.



By way of illustration of the importance of History and Heritage I share this incident with you. Nearly a decade ago I had a Mason drop in to the office to speak with me. He was a Medical Doctor who had been attending a conference in Toronto and he just happened to be the Grand Secretary of the Grand Lodge of Czechoslovakia. We chatted about Masonry and the inherent problems being encountered in his Country, as a handful of pre-World War II Masons were attempting to rebuild a Grand Lodge that had been dark for nearly half a century. They had no records, no rituals and any history of the former Grand Lodge had either been destroyed or had not yet surfaced from where it was hidden during the years of War and Occupation.

Dr. Jiri Sonka left that day with copies of our Ritual, our Constitution and several pamphlets which he was going to translate into his own language for the use of the young Masons in his country. Without records the task was truly difficult for the 27 Brethren who had survived the totalitarian system.

Several years later, I had the opportunity, while vacationing in Europe, to attend one of the old lodges meeting again in Prague. This Lodge met in St. Agnes Convent, located in a small room in the basement of the Church. Most

of the furnishings were borrowed from the landlord. The pride in their ongoing accomplishments was most evident. Since that time records and artifacts have slowly surfaced in what is now the Czech Republic. Their Grand Lodge headquarters have been rebuilt, their Library re-established and just when things were falling into place disaster struck once again this past month as they were flooded out by the rising waters of the overflowing Vltava River. I understand they now wait their turn to have salvaged records dried by a new machine developed in England and loaned by the British Embassy in the Czech Republic. We are also informed that any records that were hand-written in blue fountain pen ink are completely washed out and cannot be restored.

*My Brethren need I say more about the value of historical records and their safe keeping!*



In an age when Freemasonry is under ever-increasing scrutiny and attack, could it be that we might be more diligent in informing the public of the greatness of Freemasonry?

*For example:* The United Grand Lodge of England has begun publishing quarterly a new magazine entitled *MQ*, (Masonic Quarterly) and containing articles of general interest as well as articles on Freemasonry. In their second magazine they *explode the myth* that Jack the Ripper was a Mason.

When we see non-Masons writing in defence of our Craft, should we also have an obligation to better inform the public of the goodness of freemasonry?

While anti-Masonic writings are heating up, so too are positive articles by non-Masons. For example, a new book written by a non-Mason, Harlow Giles Unger, entitled *Lafayette* and containing nineteen positive references to Freemasonry, has just been released.

Steven Bullock, a non-Mason and author of *Revolutionary Brotherhood* recently joined with the well-known Masonic scholar, Brent Morris, on the nationally syndicated talk show *Public Interest*. They fielded many telephone questions from far and wide as they explained Freemasonry and dispelled many myths.

A recent news story on ABC television featured an interview with a non-Mason who is a crime writer and who has spent many years and a considerable amount of money trying to prove, by using modern technology like DNA, that Jack the Ripper was a London painter named *Sickert* and *not* a Freemason.

When non-Masons come to the fore, to speak in defence of our gentle Craft, must we not ask ourselves: *Are we as Freemasons doing our part?*

Brethren, it is up to you . . .

To maintain the high ideals of those who founded The Heritage Lodge No 730 and so maintain the standards on a high level, to be of service to Freemasonry in general and to Heritage Lodge in particular.

What will be recorded as The Heritage Lodge No. 730 celebrates its 50<sup>th</sup> Anniversary in another twenty-five years?



Many years ago, as a much younger Mason and while attending a Conference in Washington D.C., I was privileged to be included in a Seminar conducted by the late Dwight L. Smith, P.G.M. and P.G.Sec. of the Grand Lodge of Ohio. Dwight was also a noted Masonic writer and lecturer and on two separate occasions he delivered the address at the annual Grand Master's Banquet, here at our Grand Lodge. When all were seated that morning, Dwight asked that the door be closed, our pens and pencils be put away and he then advised

that he would appreciate our undivided attention for the next few moments. He immediately captured our attention by raising his right hand high and exclaiming in a loud voice: ***Excelsior, Excelsior, Excelsior*** - translated meaning **Excellence, Excellence, Excellence**. Dwight then went on to explain why Masons must always hold high the torch of excellence.

Here are a few of his thoughts and I quote:

*A motto with high standards is a strange device today.*

*Fewer petitions are being rejected and quality is declining*

*There is a general lowering of standards.*

*Our good works are not enough to restore the image.*

*Our major emphases must be on Quality.*

*Light must shine from within the individual.*

*We must bring the line up to the standard; not the standard back to the line.*

*Unless Freemasonry changes good men to become better men, the effort is wasted.*

*It is time for a call to Excellence.*

Tonight, in closing, I implore each and every Mason present to always strive for ***Excellence*** and hold high the torch!

***EXCELSIOR, EXCELSIOR, EXCELSIOR***

***EXCELLENCE, EXCELLENCE, EXCELLENCE***



# OUR DEPARTED BRETHREN

*We have been notified of the following members of  
The Heritage Lodge No. 730 G.R.C.  
Who have Passed to the Grand Lodge Above  
(since previous publication of names of our deceased)*

## **JOHN EDWARD BRITTAINE**

Burlington

**Valley Lodge No. 100, Dundas**

March 15, 2002

## **SYDNEY ARTHUR BROWELL**

Scarborough

**Runnymede Lodge No. 619, Toronto**

May 18, 2002

## **PAUL SILAS CLARK**

Cobourg

**Hope Lodge No. 114, Port Hope**

July 2, 2002

## **JOHN ROBERT FINCHER**

Port Perry

**Universe Lodge No. 705, Scarborough**

December 27, 2001

## **ARTHUR BOYD FINNIE**

Port Hope

**Hope Lodge No. 114, Port Hope**

May 12, 2001

*We give thanks for the privilege of knowing them  
and sharing in their lives*

# OUR DEPARTED BRETHREN

## **PERCE ALFRED FISSENDEN**

Scarborough

**Mimosa Lodge No. 576, Toronto**

April 22, 2002

## **ARTHUR CLARENCE LINTER**

Toronto

**Prince of Wales Lodge No. 630, Toronto**

March 31, 2001

## **STANLEY WALTER LYONS**

West Hill

**Canada Lodge No. 532, Pickering**

March 14, 2002

## **WALTER SHERRINGTON**

Edmonton, Alberta

**Imperial East Gate Lodge No. 543, Scarborough**

June 11, 2002

## **JOSEPH ADDISON STOCKING**

Huntsville

**Unity Lodge No. 376, Huntsville**

April 20, 2002

## **GEORGE EDWARD ZWICKER**

Peterborough

**Corinthian Lodge No. 101, Peterborough**

October 5, 2002

*We give thanks for the privilege of knowing them  
and sharing in their lives*



## PAST MASTERS

1978 Jacob Pos  
1979 K. Flynn\*  
1980 Donald G. S. Grinton  
1981 Ronald E. Groshaw  
1982 George E. Zwicker †  
1983 Balfour LeGresley  
1984 David C. Bradley  
1985 C. Edwin Drew  
1986 Robert S. Throop  
1987 Albert A. Barker  
1988 Edsel C. Steen †  
1989 Edmund V. Ralph  
1990 Donald B. Kaufman  
1991 Wilfred T. Greenhough †  
1992 Frank G. Dunn  
1993 Stephen H. Maizels  
1994 David G. Fletcher  
1995 Kenneth L. Whiting  
1996 Larry J. Hostine  
1997 George A. Napper  
1998 Gordon L. Finbow  
1999 P. Raymond Borland  
2000 Donald L. Cosenz  
2001 William C. Thompson

\* Demitted

† Deceased

# THE HERITAGE LODGE OFFICERS - 2002

Worshipful Master .....	<b>Donald A. Campbell</b>	905-471-8641
		Markham, Ontario
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**Raymond D. Bush**, Burlington, Ontario

# The Heritage Lodge No. 730

A.F. & A.M., G.R.C.

Instituted: September 21, 1977

Constituted: September 23, 1978

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